THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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THE UNNAMED

WHATEVER may be the outcome of the Hungarian fight for freedom one thing is certain. It is unlikely that men will now foretell a future in which mass-men will be the abiding slaves of appointed tyrants. The idea of the slave-state has now been destroyed. "You cannot plan," said Mr. Gomulka for the Poles, "for human consciousness," and since he did his best to plan, and fanatically believed in it, he ought to know. Human consciousness is bigger than the machine, and sooner or later too big for the tyrant. It owes its allegiance, sooner or later, to truths outside the time in which it dwells, and if it cannot feel that allegiance, life has little meaning for it. It will sacrifice life in witness to the truth that there are greater things than life, and these things are never found or even symbolized in the men who rule just because they deny that truth.

The World Shaken

So the Hungarian "rebels", alive and dead, have made this declaration for humanity. "Fold up your doleful prophecies about the future. They are not needed. Men will never be subject to the state unless the state subjects itself to abiding invisible veritics". Modern history has been lifted out of all possible despair by the action of the unnamed men in Hungary. When everything seemed to be moving in a predestined manner in the grooves laid down by great powers a comparatively small number of men have lifted themselves out and have said, "No!" They have shaken the world by so doing.

Every Christmas for the past few years a reader in Poland has sent us a picture postcard of a university building. The communication spoke for itself.

The university building is now standing out of the squalor that attempted to submerge it, and the intellectual truth it symbolized is austere and lonely once more, lonely in its greatness as a beacon to men in the shifts and shallows that have beset them.

Russian Imperialism

Marxism too is now dead. Certainly not Russian imperialism, unless the Russians in their turn destroy a tyranny. But Marxism, claiming to be an infallible scientific guide to men in the ordering of their affairs, is now seen to be painfully fallible. Nothing has gone according to plan. All the supposed scientific interpretation of events has proved to be wrong. Where freedom can live—and sooner or later it will live—it cannot be directed according to plan. Indeed, it may be claimed, in Sir Winston Churchill's words that "Democracy is the worst form of government, except all those other forms that have been tried from time to time". Men must learn to be free in order to be men at all.

The Gloss

It may be asked how much of the gloss that covers the Communist states, and in other ways other states as well, is indicative of anything that is taking place underneath. There is a practical test. The rulers of mankind who have ruled during the past half-century who are likely to be remembered in admiration by the future can be counted on the fingers of one hand, and they may be too many. The monarchs, the dictators, the "great statesmen", have all gone and hardly left an endurable mark. They were never representative. They never reached to the hidden life of the unnamed. The customary and the accepted passed for truth, but when the real moment for truth came the shams wilted, and save for historic interest have never been thought of since.

Creative Life

This points the way to the forces of creative life and destiny. In the little groups who meet together to think of truths beyond time and to join those truths to time; in the lonely individuals who stand out from "what is done" in virtue of something they believe to be nobler; in the friends who meet because of something beyond friendship's sake, there are the creative forces of life. The gloss of the accepted hides the turbulence and heroism of those who do not accept. History does not march through the deification of such a man as Stalin, it marches through the little groups of the entirely unknown who are meeting in Moscow now and are asking questions of life's abiding mysteries such as birth, marriage and death. Everyone knows the future of the Kremlin men. No one knows the future of the unknowns. In a sense they will have none, for what they are will live in the ideas and experiences that will formulate the best for the men who are to be.

Salute to the unnamed of Hungary! Salute to the unnamed everywhere who follow the truths beyond life itself in order that life may take on some of their glory!

This, too, is an interpretation of the religious meeting that tries to penetrate to the inner powers of religion. A formalized piety that asks no questions that hurt, of what is accepted, soon falls a prey to the passing fashion. The religion which seeks as well as finds is the religion through which passes the powers of the Holy Spirit.

These, in the nature of religion, have always been understood to be creative. They transform through faith and inspiration the harsh forbidding exterior of the ordinary into the glow of the entirely new. The pure witness of the future is created by the pure witness of the present.

OUT OF THE PAST

By G. Randall Jones

(The following is a summary of the Sermon by the Rev. G. Randall Jones at the Dedication of the John Pounds Memorial Church, Portsmouth, on September 8, 1956).

SOLOMON'S magnificent temple had been destroyed. After the lapse of years, a new temple was being erected. Some of the older people, remembering the glories of Solomon's reign, shook their heads. "Things were very different in our young days," they said. But Haggai would have none of this. "Be strong, all ye people of the land, for the Lord is with you," he said. "He will fill this new house with glory —aye, and the latter glory shall be greater than the former glory."

I venture to apply the prophet's words to our situation. Some of you will remember the glories of the old High Street Chapel which stood on this site before the bombers came. The old Chapel, and the one behind it in St. Thomas's Street, had played a big part in the history of Portsmouth. They had numbered some eminent people among their members and ministers. But 45 years ago, when I became Secretary of the High Street Chapel, it had fallen on evil days. We had no regular minister, and only a small congregation.

Then the tide turned. A man of God, a prophet with something of the fire and fervour of Micah and Amos and the other Old Testament heroes, became minister. I refer to G. W. Thompson. Under his inspiring leadership, I watched the congregation double, treble, quadruple; until it seemed to me that the latter glory of the house was at least equal to the former glory. Some of my fondest memories are bound up with the old High Street Chapel.

The old building has gone, but the former glory of the old building is preserved in the very name which you have given to the new building. You have called it "The John Pounds Memorial Church". No name could be more appropriate. Of all the outstanding names associated with the old building, none shines brighter than that of John Pounds. Let us remember him, so that he, being dead, may continue to speak through us. By our remembrance of him, we receive fresh energy for the task of transforming the kingdom of the world into a Kingdom of the Lord.

If the latter glory of this house is to be greater than the former glory, we must hold fast to the former glory—glory that was not in bricks and mortar, but in souls transformed and renewed when they knelt in prayer in the sanctuary, and were found by him from whom they were seeking. We must go forward in the spirit of those who contributed so mightily to the former glory. And what sort of spirit was that? It was the spirit of those who tried to carry out the injunction of St. Paul, when he wrote: "Work out your own salvation, for it is God who worketh in you".

Two Parts

St. Paul's injunction is in two parts. Many people are prepared to accept one or the other of the two parts, instead of taking both parts together. We have the Scientific Humanists, whose motto is: "Work out your own salvation". To us Unitarians they say: "You Unitarians are right in being optimistic about the possibility of working out your own salvation. But you haven't worked hard enough. You have wasted much of your energy in speculations about God, and immortality, and prayer. Push all that to one side, and get on with the vital job of working out your own salvation".

Fifty years ago, or thereabouts, in this city of Portsmouth, I attended a lecture given by Joseph McCabe, who at that time was one of the leaders of the Secular Society. I still remember how he began his lecture. He said: "During all the years that have elapsed since I left the Church of Rome, I have only heard one sermon by a minister of religion that was worth hearing. That was a sermon by an American Unitarian Minister entitled 'One World at a Time'".

I don't know who the American Minister was, or what he said in his sermon, but the title of it, and the fact that it won Joseph McCabe's approval, makes me suspect that I should not have found it altogether satisfactory. I do not believe that we can deal with one world at a time, because we are living in two worlds at the same time—a world of things, and a world of values. The values are mediated to us through the things. We have to work out our own salvation, whilst at the same time realizing that it is God who is working in us and through us.

Parliament of Man

As one of our recent Wayside Pulpit Messages put it, "The Parliament of Man becomes unruly when the Chair of the Divine Ruler is vacant". Humanism goes wrong by leaving the Chair of the Divine Ruler vacant and concentrating on the motto, "Work out your own salvation". On the other hand, much popular religion and theology goes wrong by rushing to the opposite extreme, and ignoring the part that man must play.

Those who take this popular line say, in effect: "You Unitarians have been profoundly mistaken in adopting the optimistic view of human nature. Man is helpless and hopeless. He can do nothing of himself. He depends utterly on God's grace. Abandon this notion about working out your own salvation. It is God, and God alone, who works".

But is it? There were two boys who were frequently late in arriving at school, and therefore frequently in trouble with the Headmaster. One morning, when they had started off for school at an hour which would almost certainly make them late, one of them knelt down on the pavement and started praying: "O God, see that I get to school in time". The other looked at him for a moment, hesitated, and then said: "I'm going to run while I'm praying"—and started off for school at the best pace he could muster. . . . They were both late in arriving at school, but one was much more late than the other. I don't need to tell you which was which.

I believe in prayer, and I believe in running. I agree that man left to himself can do no good thing, but I do not believe that man is ever left to himself. Always and everywhere, where man is striving to work out his own salvation according to the light vouchsafed to him, God is working in him and through him. I believe that this is so even in those cases where the man himself is unconscious of the presence of the Divine Co-worker. So, notwithstanding Joseph McCabe on the one hand and Karl Barth on the other, I cling to the full-orbed Christian faith which says: "Work out your own salvation, for it is God who worketh in you". Such, in essence, was the faith of those who contributed to the former glory of this house, and such is the faith which will ensure that the latter glory shall be even greater than the former glory.

COMMENT

"By Their Works"

SOME time ago I was at a meeting of the United Nations Association, presided over by a Bishop. In thanking the speaker of the evening for his address, the Chairman remarked that there was more hope than ever before that the principles of the United Nations would triumph, since more and more people were returning to the Christian faith and using Christian principles for the direction of their lives. The recent proceeding of the British Council of Churches hardly supports such a contention. The American secretary of the Faith and Order Department of the World Council contended that denominational and congregational self-interest, party strife, evil jealousy, back-biting and factionalism continued to be preferred in many countries to Church unity, but so

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HOW IT IS DONE

(Contributed)

IT is recorded that in 1826 there were 150 scholars and 30 teachers in the Unitarian Sunday School at Astley. But that was in the days when Unitarianism was expanding rapidly in Lancashire. To-day, things are far different. But while difficulties are in many ways lessened, and numbers are, as in most places, small; while the appeal which Unitarianism made to so many people 130 years ago is not so strong; while Sunday Schools in general in this country meet with so much more indifference on the part of parents at large than was once the case; yet, there is a hopeful story to be told at Astley, Lancashire.

A parent who brought her young child to Sunday School was persuaded to teach. Others followed suit. The older scholars were set to help the teachers of the young children, themselves to become teachers. These have remained in the Sunday School long after others of similar age have drifted away. More teachers were found to cope with the increase of primary scholars which a popular teacher brought. So that now, the school is treble the size it was four years ago, and instead of one teacher, there are now ten.

But this is not all. The Sunday School now holds its own anniversary service, and has taken from the Chapel Committee all responsibility of organization and finance for the May Queen service, for all prizes, for children's flowers on Walking day, for school books and equipment, and for the Christmas Party.

One parent who became a teacher is now Primary Superintendent, another is School Superintendent. One such took on the job of Sunday School Secretary, but has since removed from the district, one of the young teachers who began as a helper taking her place.

On the Sunday School Staff there is not one trained Day-school teacher: none had had any previous experience of teaching before helping in the School. All are keen but ordinary folk, having no special aptitude but zeal, interest in the welfare of Chapel and School and a natural way with children. They now form a happy band of workers in a growing Sunday School, doing good and necessary work in the absence of a Minister.

The secret of all this? Firstly in the spirit of the people, but also in two other things: parents who desired their children to have Sunday School guidance saw that the responsibility was in part theirs, and so became teachers; and older scholars were drafted, before they left school, to help in the primary to train as teachers, instead of being left to drift away as so often happens. But it is the spirit that counts. Few Sunday Schools in a cause so small as Astley could so take in their stride the departure of Minister and Secretary in the space of less than two months and re-organize and continue progress as Astley has done.

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far the Faith and Order Department had not got round to dealing with the problem.

Later the Archbishop of Canterbury said that churches must deal with their own problems, and that if Faith and Order began dealing with them, he thought he would resign from the World Council of Churches. Perhaps, he had been touched by the speaker's reference to those Church people, who, commending Christian unity, were at the same time working against it by building up institutionalized self-sufficient interests. Unfortunately, neither the present condition of the Christian Church nor its past history seem to give much hope that organized Christianity can do much to bring peace to the world. That, however, is not to deny that the teaching in season and out of season of the Christian way of life in countless churches throughout the world can be an effective leaven in the interests of peace; the unfortunate thing is that in *its organized form* Christianity so often fails to live up to its principles.

Practice Not Precept

One summer there was a long drought in Louisiana. A Negro pastor invited his congregation to a special service to pray for rain; and all his flock gathered in their chapel. The pastor climbed into the pulpit and looked at his congregation long and in silence; but after a minute or two he broke out in torrents of indignation: "Brethren, this lack of faith on your part is a sin and a scandal. I tremble for your souls. Here we are come to pray to God that he bring the drought to an end and send us rain—isn't that so? And yet, not one of you, not one, I say, has faith enough to have brought an umbrella to use on your way home".

The "Hair-Do"

WHAT with television, illustrated weeklies and newspaper reports of hairdressing conferences and competitions, even men are becoming more "hair-conscious" than they used to be. There was a time, no doubt, when with flowing locks and curls men spent almost as much time on their hair as the average woman does to-day, but fortunately, those days have gone, and comparatively few men, with the proper amount of hair, would spend more than 30s. a year at the most with the hairdresser.

A hairdresser, however, told me the other day that many young men spend up to 15s. a week on their hair, whilst, as is well known, many men spend quite large amounts on treatment to prevent baldness, or even to restore hair that is gone. Many of the latter, however, find themselves in the same position as a client of a famous hair specialist on the Continent. Those who could afford it went to him personally, but he also had a system of treatment by post. One day he received a letter from a client who complained of the loss of hair, describing the symptoms closely. The specialist prescribed a medicine, encouraged him to persevere and asked him, in order to help him in the oversight of the case, to send him every month, at least one hair. For three months this requirement was carried out, but in the fourth month the specialist received the following letter: "Dear Sir, In sending the enclosed hair, I deem it my duty to inform you that I shall, unfortunately, be compelled to stop further communications. The hair I now send is my last".

I notice that the master of the Incorporated Guild of Hairdressers, Wigmakers and Perfumers complains that women lack imagination, and seem to find it impossible to imagine themselves looking any different from the day when they first tied their hair up in a horse's tail. It is said that many manufacturers depend for prosperity upon inculcating a vivid sense of obsolescence in former customers: probably there is a similar viewpoint among hairdressers, that all unknown colours their judgment.

A Gospel of St. Thomas

The existence of a new Gospel of St. Thomas, largely consisting of sayings of Jesus, has been announced by a new group of international scholars now meeting in Cairo to consider the best way to preserve and publish the documents that are involved in the new find. The new Gospel was found nearly 400 miles south of Cairo in an earthenware jar by some peasants. There were about 1,000 sheets of papyrus, of which 20 claimed to be sayings of Jesus as recorded by St. Thomas. The rest of the documents seem to be the first original collection known of Gnostic literature. Some of these sayings are identical with sayings in the Canonical Gospels, others are identical with some which, though not in the Canonical Gospels, are usually ascribed to Jesus; but many others are new and it will require a great deal of study to decide on the degree of credence to be given to them.

The present document seems to be the translation of one dating from about 135 A.D. The Gnostics were always anxious to minimize the material element in the life of Jesus, and they possessed another document, allegedly from the hand of St. Thomas, usually referred to as "Childhood History of the Lord" which abounded in all manner of miraculous stories. It is hardly to be expected that the newly discovered Gospel will add very much to our knowledge of the life of Jesus, but it is all to the good that a heretical group of religious and thinking people like the Christian Gnostics should be represented by their own writings rather than the recriminations of their enemies.

Commentator.

ABERDEEN UNITARIAN CHURCH JUBILEE

By L. Baker Short

THE Aberdeen Unitarian congregation is celebrating with special meetings and services the 50th anniversary of its present buildings, opened in 1906. The occasion is to be honoured by the raising of £500 for re-decoration and repairs.

At such a moment it is good to look back and to recall some of the memories of the past.

In face of the strong Calvinistic opposition, only slowly and with difficulty was a Unitarian congregation established in Aberdeen. The first references to Unitarianism in the city seem to be in the records of the travels of the great Unitarian missionary preacher, the Rev. Richard Wright, who made two visits to Aberdeen between 1809 and 1817. In the city and surroundings he found several Unitarians, humble in their circumstances, but intelligent and warm-hearted. At various public halls large audiences assembled to hear the Unitarian message. But of course there was Calvinist opposition. Nevertheless, Wright tells us that when he left, "a large party, most of them strangers to me, accompanied me nearly a mile from the city; they seemed like old friends, and took an affectionate leave of me". (Be it noted that Richard Wright, our Unitarian Wesley, travelled mostly on foot, and not by horse like the great John Wesley.)

The seed sown or encouraged by Wright never died out. A small number of Unitarian-minded people must have continued in Aberdeen. News must have reached these of the newly-revived Scottish Christian Unitarian Association under the inspired leadership of the Rev. George Harris, minister of the Glasgow Unitarian Church, who was dubbed by his Calvinist opponents "the Devil's Chaplain". As a youth Harris had been fired with a desire to become a Unitarian minister by seeing small Richard Wright made to stand on a table to address an enthusiastic gathering. The mantle of Elijah truly descended upon Elisha, and right nobly for many years George Harris continued Richard Wright's great missionary work in Scotland. So in 1830 a small group of Aberdeen Unitarians applied to Harris and the Scottish Unitarian Association for preaching help. The help was not possible until 1833, when the Rev. Archibald Macdonald of Greenock came and conducted the first Unitarian services in the city on Sunday, October 13. It is from this date that the Aberdeen Unitarian Church dates its continuous existence, and holds its Church Anniversary as near as possible to this date, though in actual fact the Aberdeen Unitarian Society was not officially formed until Sunday, October 27, 1833, a fortnight later, with 29 members.

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George Harris himself arrived in December of the same year, despite the discomfort of mid-winter travel by coach which took at least 15 hours from Glasgow to Aberdeen. His great oratory gathered crowds at the services, and he added largely to the membership. It was decided to employ a minister, but no minister could be obtained. Not till October 23, 1836, did Aberdeen secure its first settled minister—the Rev. John Esdaile. It was soon felt that if the congregation was to have permanency, a church building must be secured. Through the efforts of the next minister, the Rev. John Cropper, who went to England and Ireland to raise funds, this aim was achieved. On Sunday, August 9, 1840, Aberdeen's first "Christian Unitarian Church" was opened in George Street almost free of debt, at a cost of something under £900. The special preachers for the occasion were very properly George Harris and the famous Dr. Henry Montgomery of Belfast. The congregation were very proud of "a beautiful seraphine" (an early form of harmonium) which was hired to help with the singing.

Despite these successful efforts, however, the future was not easy for Unitarianism in Aberdeen. Always there was antagonism and opposition from Orthodoxy, some of which issued in printed controversy. Also the congregation continued mainly working-class, so that there was a constant financial problem. In 1846 we find a pathetic appeal for help to the British and Foreign Unitarian Association, saying that they cannot retain the services of their minister because they cannot afford to pay him more than £70 a year. In these circumstances it is not surprising that the cause suffered from a long series of comparatively short ministries. Ministers—mostly English—could not be expected to stay long in such an isolated outpost, bearing the brunt of orthodox opposition and a constant financial struggle, with very small remuneration. One of these short ministries was that of the famous Alexander Gordon, 1862-63—his first pastorate. In 1859 Dr. Martineau preached at the church when he visited Aberdeen in connection with the meetings of the British Association which were being held in the city.

Two factors eventually helped to transform the situation. In 1889, William McQuaker of Glasgow left £30,000 as a Unitarian trust for Scotland, which has been a god-send to the Scottish Unitarian churches. And secondly Scottish Unitarianism at last produced a prophet of its own who stayed in Scotland—namely the Rev. Alexander Webster, who was also along with Keir Hardie the founder of the Scottish Labour Party. Alexander Webster was Unitarian minister in Aberdeen 1884-91 and 1895-1910. Under his great ministry and propaganda, Aberdeen Unitaranism received new life and became a recognized force in the city. From the very beginning the church building in George Street had not proved satisfactory, especially for heating. It was not in a good area, and was not central. It therefore became Webster's great dream to build a new church, centrally situated, and with good halls for institutional work.

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But the realization of the dream proved far from easy. The Building Fund, established in 1896, grew extremely slowly. To find and secure a suitable central site was very difficult. But Alexander Webster persisted indomitably. When at last a site was obtained, the sale of the old church for £2,000 in 1905 realized less than was hoped. (It was sold for business purposes and the shell can still be seen.) The dream was, however, finally achieved, though Mr. Webster himself had the burden of raising most of the money by visits and appeals to England, and even a visit to America. The new building and furnishings cost £7,370, and even with the most generous help from various sources, there still remained a debt of £1,700 when the new church was opened in 1906.

The foundation stone of the present church was laid on September 30, 1905, by Sir John Brunner. Others present included Mr. C. F. Pearson (President of the B. and F.U.A.) and the Rev. W. Copeland Bowie, for many years Secretary of the B and F.U.A., and himself a product of the Aberdeen Unitarian church. On July 29, 1906, services were first held in the new Church Hall, when the Rev. Dr. S. M. Crothers of America was the special preacher. The church itself was at last finished, and it is in connection with this that the special Jubilee Celebrations will shortly be held.

A social meeting was held in the Church Hall on Saturday, September 22, 1906, when, amongst others, speeches were made by Dr. Estlin Carpenter, then Principal of Manchester College, Oxford, and by Mr. Grosvenor Talbot, President of the B. and F.U.A. In his own speech, Alexander Webster as minister singled out for special praise for his help the name of Mr. W. F. McRobb, who in his 91st year is still happily a regular worshipper at the church. Lastly, the first service in the new church was held on Sunday, September 23, 1906—just 50 years ago — with Dr. Carpenter as the opening preacher. He took as his text: "The house of God, which is the church of the living God"—great words, which have accompanied the Aberdeen Unitarian Congregation through the subsequent years.

(Selections from letters sent in on the subject, "Church and Sunday Dinner," will be printed next week.)

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

"Supreme Being"

Sir,—I feel sure that if the General Assembly, following the metaphors in Psalm 9 : 1, verse 4, said that within the compass of believing that God was possessed of wings and feathers, our approach can be as we ourselves believe, the Rev. H. W. Kemshall would object. I don't think, however, that Mr. Kemshall would object to this psalm as devotional poetry. The same thing applies to the personification of God and of Nature. Language is a tool which may be used for different purposes. Poetic language and scientific language may sometimes use the same terms, but not for the same purposes. The declared purpose of referring to God as "a Supreme Being" in the G.A. message, is to indicate a limitation within which our freedom may function. To that I object. To say that the G.A. message is a pastoral letter is beside the point. A pastoral letter can and often does many things besides providing a devotional reading for G.A. Sunday.

Incidentally, reference to God does not always necessarily imply anthropomorphism. There are religions which do not have an anthromorphic idea of God, and there is at least one Unitarian hymn which equates God with Evolution! It is quite untrue to say that human experience of reality is necessarily anthromorphic.

Finally, with regard to the seemliness of airing such topics in the correspondence columns of *The Inquirer*, may I ask Mr. Kemshall where he thinks they should be aired? Perhaps he suggests they shouldn't be aired at all, but hushed up like all inconvenient questions. The G.A. and its President have not demanded that they should be exempt from all public criticism. I have sufficient confidence in their good sense to believe that they will take my criticism of this matter in the spirit in which it is given.—Yours,

Rotherham. *N. J. Teape.*

Fundamentalism

Sir,—I have just been reading *A North Devon Village* (The Wessex Press, Taunton), a volume of reminiscences of life in Lapford in the early years of this century. The writer, Nellie Drake, spent her childhood in that delightful countryside. Fundamentalist religion of the Graham type, however, cast a heavy shadow over the lives of the more sensitive. One of the changes noted by the author on returning after long absence is that the children "are not now governed by fear of hell-fire and eternal damnation".

She speaks of her own mother's compulsive adherence, for "conscience" sake, to a barbarous creed which she nevertheless at heart rejected. The result was an unresolved conflict, leading to depressive moods of self-condemnation for the heinous temerity of entertaining such doubts and for the trifling misdeeds of average humanity, all of which meant that she would not be numbered among the "saved"—"I alone know what my mother suffered".

For literature there was the *Christian Courier*, constantly predicting an imminent end of the world, to be followed by a terrifying judgment. All this served to chill the mind of a sensitive child with horror, until she somehow came to revolt against it as absurd and disgusting.

Then there was the Congregational minister, with his reiterated diatribes against card-playing, theatres and dancing, the last-named being "no less than the work of the Devil".

Finally, there was the pitiable figure of "miserable dejected-looking George, the farm labourer, who, although industrious and harmless, was 'always spoken of with contempt'." George was "beyond the pale", his common law marriage had no institutional sanction and he was therefore "living in sin", as the old rector sadly put it.

Unitarians sometimes betray a tendency to self-criticism, which might be somewhat tempered by a reading of this revealing book!—Yours,

Castle Cary. *D. Mullins.*

"A Strange Device"

Sir,—I am very sorry that in my book, *Unusual Partners*, I have given offence to those who honour the name of the Rev. R. A. Armstrong. It was quite unintentional. I chose Armstrong for the name of my predecessor at "Stockley" because it is a common name (see any Telephone Directory). I probably added the initials R. A. because I had read recently *The Life of James Martineau*, by J. E. Carpenter, but I did this unconsciously. In this book the Rev. R. A. Armstrong is mentioned five times. Martineau wrote to him in 1872 as one of his old students—I don't think anyone who honours his memory could compare him with my predecessor at "Stockley". The real R. A. Armstrong was minister in Nottingham and Liverpool and must have died before 1900. I went to Stockley in 1923.—Yours,

Rectory, Bourton-on-the-Water. *J. K. Nettlefold.*

WHY AND WHEREFORE?

Question: *Isn't Church membership just an attempt to escape from the realities of life?*

Answer: If people join churches as they would join a somewhat high-minded club, and if they spend most of their time and energy organizing somewhat trivial activities to keep their "club" in being, then undoubtedly they have little time to minister to the needs of life, and scant interest in the purposes of a worshipping community. When men and women fulfil the intention of church-going by giving themselves fully to the experience of Spiritual Life, they turn naturally to doing whatever they believe will help other people to realize their spiritual birthright. This may involve feeding the hungry or preaching peace or anything else that ministers to the developing needs of life. These folk do not attempt to escape from life, though undoubtedly they escape from the futilities of a superficial life. In Church membership they are intent to discover the Real and to bring others to enjoy their part in Reality.

THE HIBBERT JOURNAL

FACED by such a variety of articles as appear in the current issue of the *Hibbert Journal*, a reviewer almost despairs of doing it justice in a comparatively short space. Whether it be Mr. Melville Chaning-Pearce's stimulating discussion of "The Christian Significance of the Dead Sea Scrolls," Mr. Leslie Paul's analysis of "The Effect of Technology on Man," Dr. Edward Conze's controversial treatment of "Philosophers and Techniques," or Mr. Vivian Ogilvie's essay in social history, "From Cowper-Temple to Billy Graham," there are several articles each of which would provide material for a column in this journal—or for considered treatment from a pulpit. Indeed, the *Hibbert Journal*, over the years, has remained inevitable reading for all who wish to appreciate the developments of philosophy, theology and religion in the twentieth century.

Apart from the contributions already mentioned, there are worthwhile essays on other varied subjects, including a thoughtful and stimulating article on "Wisdom and Intelligence," which is anonymous though the editor states that the author is a "distinguished British philosopher". Dr. F. H. Heinemann and the Rev. D. E. L. Allen provide their customary surveys of recent literature in the two fields of philosophy and theology, and outstanding books of the quarter are reviewed at length by some of the Rev. L. A. Garrard's widely-based panel of reviewers. Noteworthy here are the Rev. Dr. W. H. Cadman's interesting discussion of two recent books on the Acts of the Apostles, the Rev. H. L. Short's review of a new book on "Christianity and the State," and Dr. H. G. Wood's extremely able summary of Mr. Garrard's recent Essex Hall Lecture.

Altogether the journal maintains its former high standard, and it continues to attract to its pages some of the most thoughtful writers of our day. J.R.

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THE INQUIRER

YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

THE BROTHERHOOD OF YOUTH

By Donald Dunkley

(Second year student, Unitarian College, Manchester. First Vice-President, International Religious Fellowship.)

This year's International Religious Fellowship Conference was held at Offenbach in Germany. The following account is more than a descriptive essay: it is a testimony to the faith of young people from different nations in the possibility of international understanding and co-operation.

SIXTEEN young Unitarians sat on a pile of luggage on Frankfurt station early on a German Sunday morning. Twenty-four hours of Continental train travel had made us friends for life. The Conference was to widen the circle of friendship. The Offenbachers escorted us by rattling tram up to the Freireligiose Kirche. Quietly in the suburbs lay the old church, blitzed in the war but now rebuilt, the nave dominated by the free religious symbol—an encircled cross. We were in time to join the impressive I.R.F. service, and though travel-weary we thrilled to share the brotherhood spirit of I.R.F. with that congregation. The Offenbachers were rightly proud of their new electronic organ, which kept the congregation rapt in their seats a quarter of an hour after the service ended.

Near by lay the Conference site, a quiet hostel amid the fields with an adjacent swimming pool which was to be the scene of a few enjoyable sunny hours. German efficiency laid on a full programme. We started at once on a series of lectures, discussion groups, services, meals and "organized free time". It was a programme which threw us together: Swiss, English, Dutch, shy and rowdy bilinguists, sign makers. Making friends began at once. Getting to know Maja and Kurt, Jan and Annamie is the design of the I.R.F., and you talk. . . .

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Some of the talk had direction. The Conference had a theme: "From Religious Co-existence to Religious Co-operation". Cults, denominations, religions co-existed—what had we in common, religiously? On what could we co-operate? How could each of us individually co-operate? Our speakers guided our thoughts. First a German minister of free religion, Dr. Georg Pick, of Mainz, explained the Germans' theological problems. Then the Rev. Heinz Egger, of Switzerland, a long standing member of the I.R.F., argued for the co-operation of Christian and Communist on a man to man basis. Later the American, Dr. Bob Schacht, demonstrated co-operation in human relationships. And during the week the Rev. Dudley Richards from our own country led a forum in which each country explained the problems of its denominational system. Finally the visiting Hans Casparus described international religious co-operation at his Albert Schweitzer College in Churwalden.

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For me two ideas ran consistently through all we heard. Firstly, the necessity for real personal contact with people. How could we co-operate with people we never met face to face? Secondly, the need to co-operate on something practical, like a social problem. Too many denominations in Britain have their own private, little attempts to cope with poverty, colour, or old age. If they can agree on what to do, why don't they do it together? In the discussion groups we compared our own problems. This was invaluable for we often found ourselves sharing difficulties and were able to exchange our views.

The Conference was not, of course, wholly taken up with serious study. The paramount function of the I.R.F., in my opinion, is to foster friendship, and this was most certainly done. The German I.R.F. Committee laid on two excursions during the week. One was to Heidelburg, a quiet university town, brooded over by its massive castle and having the biggest wine barrel in the world—twenty pfennig for the pleasure of climbing over it. The other was by Rhine steamer to the Lorelei, a "schloss", where some of the party attempted a minuet to brass-band music. On deck during the journey odd groups of Swiss, Dutch, German, American and English young people talked among themselves, half in German, half in English, while baffled, wide-eyed tourists and the local "Bauer" looked on.

Each Conference has its enthusiasm for something. Sometimes it is singing or a game. This year it was for dancing. There was a folk-dance night during which each country taught the rest a folk-dance. By a strange coincidence enough Britons knew the eightsome reel, which so impressed the watchers that after one performance everyone spent the remainder of the week learning it. Nobody realized it was the only dance we knew! On the last night there was to have been a dance outside to a moon, soft music and lanterns, but following a deterioration in the weather and a failure of the electricity supply, we ended up indoors surrounded by candles.

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No Conference is complete without its "Stunt Night" in which each country entertains. The Swiss, past masters of the long drawn out sketch, were defeated on time by three sketches presented by the British delegation and a somewhat modernized version of "Nellie Dean". Then there was the international football match between a team of women and a team of men—the latter kicking backwards. Best remembered of all was the coming together each day for devotions. How varied was the emphasis, yet how simple and sincere.

What is important to me is not what was said at the Conference about tolerant co-operation, but the real experience of it between one hundred and sixty widely different and individualistic young people, who were firmly agreed on the right to differ. This is the vitality of the I.R.F.: its spirit of fellowship. You *do* mean it when you say: "See you next year . . . in Switzerland" and shake hands. Packed in the corridor of the Lorelie Express bound for Ostend you wonder where the money is to come from. Inwardly you decide: "I'll get there somehow"—and you will.

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The 1957 Conference will take place in Switzerland, possibly at the Pestalozzi International Children's Village. The theme will be: "Education: Why and How?" What is the purpose, the goal of education, and what methods are to be used?

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 4th, 1956

ABERDEEN, Highland Place, 11 and 6, Rev. D. Jacob Davis
ABERDEEN, Unitarian Church, Albyn Place, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Lecture Room, 11, Mr. Idwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. Vallance
ASHTON-U-LYNE, Unitarian Church, Edenfield Road, 11.15 and 3, Rev. B. Gill
ATTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. L. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Armour
BELFAST, First Church, Rosemary Street, 11.30, Dr. H. J. McLachlan 7, Mrs. S. M. Bell
BERRIS Green (nr. Sevenoaks), Unitarian Church, 11, Rev. W. Wagstaffe
BIRMINGHAM, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRMINGHAM, Unitarian Church, Hackentorpe Road, 6.30, Mr. F. A. Pepperdine
BIRMINGHAM, Church of Messiah, Bristol Street, 11 and 6.30, Rev. Jessy Ernest
BIRMINGHAM, Wrentley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Russell McGhee
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. Evans
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Supply
BOLTON, Mawdsley Street Free Church, 10.45 and 6.30, Rev. J. W. Maw
BOLTON, Derby Church, Deane Road, 10.30 and 6.30, Rev. A. J. Lewis
BOOTLE (Lancs.) Unitarian Chapel, Stanley Lane, 6.30, Rev. Hibbert Hill
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
BRADFORD, Piccadilly Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Billcliffe
BRIGHTON, Christ Church, Dorothy Street, 3, Sunday School, 6.30, Rev. W. H. Chandler
BRISTOL, Unitarian Chapel, 11 and 6.30, Rev. G. Russell Jones
BRISTOL, Christ Church Unitarian, New Road, 11, Miss E. M. Bytchkov, 6.30, Rev. John Rowland
BURNLEY, Lowell's Mixed Meeting, 6.30, Rev. A. H. Boyles
BURNLEY, Oakfield Road, 11, Rev. A. H. Boyles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Byng
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Rhys Jones
CARMARTHEN, Lammas Street, 2.15, Sunday School, 6.30, Rev. F. D. Jones
CHESTER, The Church of the Great Companions, Hamond Hill, 3, Mr. J. Nicholson
CHRISTCHURCH, Hanshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Raymond Tapsell
CLIFTON, Aberdeen Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, —
CLITHEROE, Bolton Road Church, 10.45 and 6.30, Rev. Ernest Shaw
COCKERMOUTH, Chapel, Ashetton, 10.45 and 6.30, Rev. Kenneth Twiss
COLNE, Cuttle, Old Meeting Road, 11 and 6.30, Rev. P. C. Whittaker
CONGLETON, Highfield Road, 11, Sunday School, 6.30, Rev. Allen Williams
CORK, Free Christian Church, Bank Street, 6.30, Supply
COVENTRY, Unitarian Church, Hertford Street, 11 and 6.30, Mrs. M. R. Devas
CRAWLEY, Free Christian Church, Wellesley Road, 11, Rev. J. P. Cobbe, (also 6.30, 1st Sunday in the month)
DARLINGTON, Bank Square, 10.45, Rev. A. R. Dennison, Byne, 11.45, Rev. A. R. Dennison
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotton
DERBY, Peter Gate Unitarian Chapel, 6.30, Supply
DEVIZES, Old Meeting House, 10.45, Rev. Jesse Rowland
DEWSBURY, Free Christian Church, Half Gate, 11 and 6.30, Rev. G. W. Pattenden
DORKING, Adelaide Street, Unitarian Church, 6.30, Mrs. Mercer, Hayton
DOVER, Biggin Street, 11.30 and 7.30, Rev. E. Savell Hicks
DUBLIN, Old Meeting House, Wainfleet-upon-Street, 11 and 6.30, Mr. B. Pendlow
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Stewart F. Whitmarsh
DUNDEE, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
ELGIN, George's Chapel, South Street, 6.30, Supply
ELY, Queen, Hyde Chapel, 11 and 6.30, Rev. J. Hickey Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. M. S. Simmons
GLASGOW, Unitarian Church, Pitsligo St., 10.45 and 6.30, Rev. Charles Sibley
GLASTONBURY, Bartons Street, 3, Rev. Benjamin Thomas
GOSPORT, Ward Street Church, 11.15, Rev. R. Norris Chase
HALE Chapel, Hale Barns, 10.45 and 6.30, Rev. Jesse Shepherd
HALIFAX, Northgate End, 10.45, Mr. R. H. Tinsley 6.30, Rev. J. M. Quick
HARPENDEN, Free Christian Church, South Terrace, 11, Rev. Dennison Hilton, 6.30, Supply
HASTINGS, Grove Meeting, Bolton Lane, 11 and 6, Rev. Ralph E. Gosnold
HEATHER, Worsley Road, 6.30, Rev. J. Martin Hall
HEREFORD, Priory Street, 11, Rev. J. N. Tomlin
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest Pope
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Mabon Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Ernest Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. S. L. Gulland
LEICESTER, Nedervingh Road, 11, Junior Church, 6.30, Mr. C. V. Watkin
LEICESTER, The Great Meeting, Red Road Street, 11 and 6.30, Rev. Leonard Mason
LEOMINSTER, Ryeland, Mill, J. E. Lindsay, The Little House, Garth Road, 11, —
LEWES, Unitarian Chapel, 11, Rev. W. J. Mallinson
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Lindwall
LIVERPOOL, Renshaw Street Church of Truth, 11 and 6.30, Rev. Dr. P. N. Thomas
LIVERPOOL, Bootle Free Church, 11, Rev. N. Emerson
LIVERPOOL, Domestic Mission, Hill Street, 6.30, Rev. J. K. Mumford
LIVERPOOL, Gateacre Chapel, 11, Rev. Stewart B. Boulton
LIVERPOOL, Hillsborough Road, Everton, 3, Sunday School, 6.30, Rev. N. Emerson
LIVERPOOL, Upper Street, 6.30, Rev. C. Peers
LIVERPOOL, Wood Street, 11 and 6.30, Rev. E. Sampson Pugh
LONDON, Ball Square, Regents Road, 6, Rev. Vincent M. Lewis
LONDON, Bloomsbury Mission and Stamford Street Chapel, 6.30, Mr. G. Pugh
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Brook Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. Bowerman
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golden Grove, Bishop Lane, 11, Mr. John Watson, 6.30, Reverend Rattenbury
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, Supply
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Stewart F. Mar
LONDON, Highgate Hill Unitarian Church, 11, Rev. E. C. Thompson
LONDON, Hoxton, High Road, 6.30, Mr. H. Rosemurgy
LONDON, Islington, Upper Street Mission Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. [illegible] E. Dickens, 6.30, Mr. H. Morrison
LONDON, Leytonstone, Lea Bridge Road, Eleven Grove, 6.30, Mr. H. C. Cummins
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. R. H. Cummins
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Lloyd
LONDON, Stamford Hill, West Hare Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. F. Hankinson
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Pilcock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newland Road, 6.30, Mrs. E. Savage
LYTHAM St. Annes (Ansdell), Chanonry Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. G. D. Pope
MANCHESTER, Unitarian Church, Mosley Buildings, 6.30, Rev. Dennison Hilton
MANCHESTER, Mawdsley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dodd
MANCHESTER, Oxon Street Chapel, 10.45 and 6.30, Rev. Dr. R. W. Wilde
MANCHESTER, Platting Church, Platting, 10.45 and 6.30, Rev. W. Hill Warwick
MANCHESTER, Pendleton Unitarian, Oxon Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Pine Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Rusholme Road Mission, 6.30, Rev. R. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Baguley, 6.30, —
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sheppard
MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MIDDLETON (nr. Lancaster)
MONMOUTH, Nr. Abergavenny, 1 and Newton Abbey, 6.30, Rev. C. G. Toone
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11, Rev. J. H. Colam Davies, 6.30, Rt. Hon. Gwilym Lloyd-George
NEWCASTLE (Staffordshire), Brunswick Unitarian Church, 10.30 and 6, Rev. E. B. Sidney
NEWTON-ABBOT, Kingsley Road Church, 6.30, Mr. C. B. Wright
NEWTOWN, Octagon Chapel, Cologate, 11, Rev. J. A. Knapp
NORTHWICH, High Provident Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. L. Short
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth
PAKE LANE Chapel, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Rhondda-square Road, 11 and 6.30, Rev. E. H. Kimmey
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Symons
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RAMSGATE, Hazlitt, The Meeting House, 11, Rev. A. J. Mumm
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. W. Short
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
SALE, Addison Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilson
SHEFFIELD (Ashcroft), 6.30, Mr. T. H. Mosse
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Cemetery Road, 11 and 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Frances Tracy
SHREWSBURY, Old Meeting, Unitarian, High Street, 11 Rev. J. L. Hilton and 6.30, Mr. H. Whittaker
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Mr. Eric Kay
SOUTHEND-ON-SEA, Dorsley Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
SOUTHPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
ST. HELENS, Cotteridge Street, 6.30, Rev. Stanley B. Boulton
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOCKPORT, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson, 6.30, Mr. J. H. Evans
STOURBRIDGE, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWANSEA, Pentard Free Christian Meeting House, 11, Rev. Simon Jones
SWINDON, Swindon Hall Road, 10.45 Sunday and 6.30, Rev. P. B. Gregory
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Coombes, 2.30, Sunday School
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. Kinnis
TORQUAY, Unitarian Church, 10.45 and 6, Rev. Alec L. Pidgeon
TUNBRIDGE, Unity Church, Monson Road, 11 and 6.30, Rev. Charles Easton
TUNBRIDGE, Crescent Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Ernest Wild
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WALLASEY, Memorial Church, Manor Road, 11, Mr. G. Chase, 6.30, Mrs. S. R. Butler
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Jeremy, (also 6.30, 1st Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15 Rev. H. Maccoby
WESTON, Flowergate, No Service
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Beatty Davies

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 19 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Cecil Cooper
MELBOURNE, Unitarian Church, Collins[illegible] Place, C.1 ; Unitarian Half-Hour broadcast, 4.15. Service : 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. Inman
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Fitzgerald, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St. 7.15, Supply. Phone Telephone LX 5525
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grey Alley, Melbourne, C.1. Minister Rev. W. Bowmaker. Meetings as advertised
SURREY CHRISTIAN CHURCH, Austin Road, Subiaco (Via.). 8.5. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister : Rev. W. Bowmaker

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Austin Cousins
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 11, Rev. A. F. Bisset

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. F. H. Mussen
WELLINGTON, Service suspended. Enquiries — Miss Warren, Tel.61 - 292

SOUTH AFRICA

CAPE TOWN, Hope Street, 11, Sunday School ; 7, Service, Rev. Maurice C. Barton

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Deaths

Crosh—Frederick Charles, on October 18, aged 87 (late of Crowborough), at the home of his daughter and son-in-law, Curama'an, Maresfield, Sussex.

Hawkins—Florence May, aged 68 years, widow of the late Rev. H. C. Hawkins, former Minister of the Unitarian Church, Oldbury, passed peacefully to rest in hospital at Nottingham on October 23, 1956.

Harwood—Ethel, of 60 Howitt Road, N.W.3, daughter of the late Rev. James Harwood, B.A., on October 25, 1956, in hospital, after a long illness borne with patience and fortitude. Aged 77.

Payne—Passed peacefully away on October 21 at 114 Oxford Road, Middlesbrough, Jane (aged 92 years), beloved wife of the late George W., and Dear mother of Enid, Margaret and Howard.

Strachan—On October 26, 1956, at Fairmead, 38 Ferriby Road, Hessle, Dorothy, aged 66, youngest daughter of the late Jonathan Partington, dearly loved wife of Charles Maxwell Strachan.

Caretaker For Bessells Green

Applications are invited for the position of caretaker at the Bessells Green Old Meeting House, near Sevenoaks, in Kent. The caretaker would be required, as a condition of his employment, to occupy the modernized two-bedroom cottage adjoining the chapel and would be required to undertake all the duties necessary for the cleaning of the chapel, vestry, etc., and to maintain the churchyard and garden in neat and tidy condition.

Preference will be given to Unitarians and to those who are able and willing to undertake simple maintenance duties such as redecorating, rewashering of taps, etc., and would take pride in the appearance of one of the most beautiful of the old Meeting Houses. Applications should be made to the Hon. Sec., Mr. Colin S. Dence, Spinning Wheel Cottage, Hawley's Corner, Westerham Hill, Kent.

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and not to the church concerned.

Astley; Bolton: Bank Street; Coseley; Coventry; Cradley, Cullompton; Denton; Exeter; Kendal; Ipswich; London: Mansford Street and Hackney; Rochdale; Wallasey; Wales: Trebanos; Scotland: Aberdeen, Glasgow; Ireland: Ballyhemlin.

Holidays or Rest

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NEWS REVIEW

Eastern Union: On September 29, a day of delightful autumn sunshine, members of the Eastern Union met for their annual deliberations in the ancient city of Norwich. They came from towns as far apart as Cambridge, Great Yarmouth, Ipswich, and from remote places in the Suffolk countryside.

Professor F. J. M. Stratton, of Cambridge, presided at the Annual Meeting in the Octagon Chapel. One of the pleasanter features of the agenda, as always, was to receive the reports of activities in each of the member churches. After the transaction of annual business and the re-election of officers, the chairman welcomed the President of the General Assembly, Mr. C. H. Pollard, who brought the greetings of the Assembly and a renewed sense of contact with the whole movement as he spoke of his visits to our churches and signs of encouragement he had found on his journeys.

Following tea in the Martineau Hall, Mr. Pollard conducted the Annual Service in the Chapel. In his sermon he emphasized that it was not sufficient for Unitarians to be in the van of social progress and to the fore in movements for improving the lot of mankind, much as these things meant. We have to discover a spiritual basis for life, and a genuine feeling for communal worship with a liberal and progressive faith.

Newcastle: Fellowship Sunday has a special significance for members and friends of the Church of the Divine Unity inasmuch as it is the focal point of the year. It also marks the Minister's anniversary and this year, on Sunday, October 7, the Rev. J. H. Coram Davies celebrated his fifth anniversary as minister of the Church of the Divine Unity, Newcastle upon Tyne. At the morning service Mr. Davies spoke of the challenge of fellowship, within and without the walls of the Church, and welcomed in a simple and moving way those friends who had joined the fellowship during the previous year. There was sincerity and inspiration throughout the day, strengthened by the presence and good wishes of many friends from distant places. On the Monday, the Church Management Committee acted as hosts at the Fellowship Tea which was extremely well attended, and so brought to a close another memorable Fellowship Week-End.

Birmingham District Women's League: The Autumn Meeting at Stourbridge on October 6 was devoted to the Essex Hall Rebuilding Fund. A Service in the Chapel was conducted by Dr. Mortimer Rowe who gave an excellent and most helpful account of the history of Essex Hall. The Chapel Choir sang an anthem. After tea had been served there was a Bring and Buy Sale, one item being a beautiful lace cloth made and presented by Fraulein Julie Barta, of Vienna, in gratefulness for the years she spent in England during the war. Over £17 was raised for the Essex Hall Rebuilding Fund.

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